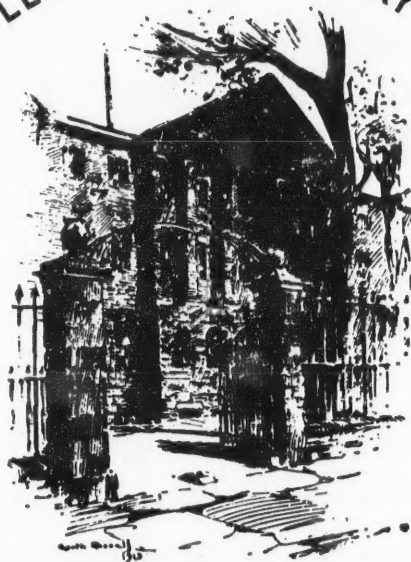


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MARKS OF ERROR,

BY

REV. CHARLES TUPPER, D.D.

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ERRATA.—On page 4, line 8, from bottom, for "at the earlier," read, at an earlier.
On page 5, line 18, from top, for "institution," read, restitution.
On page 7, 1st line, for "text," read texts; line 10, from bottom, for "1 Peter" read
2 Peter, &c.
On page 8, line 28, from top, for "John iii, 2" read 3 John 2.
On page 9, line 14, from bottom, for "formeth spirit," read, formeth the spirit.
On page 10, line 21, from bottom, for "Prov. xii. 22," read Prov. xii. 28.

1906

MARKS OF ERROR.

All error is pernicious. In some cases it is ruinous. It is especially so when it tends to encourage the ungodly to sin with the hope of impunity, or of only slight punishment. It may, therefore, by the Divine blessing, be serviceable to notice some of the *marks*, or *indications*, by which *error* may be detected and avoided.

Among these may be suggested :—

1. *The assuming of false colors.* A man who is advocating the truth has no occasion to call himself by a designation that does not belong to him. He who professes to be one of a party, or body, to which he is, in reality inimical, gives strong reason to doubt his candor and fairness. When, therefore, Mr. Jacob Blain tells us, on the title page of his pamphlet—"Death not Life"—that he is a "Baptist Minister," it may be fairly inferred, that he is deficient in these important elements. If he ever was a "Baptist Minister," in the ordinary and proper sense of that designation, certainly he is not one now; and consequently he ought not to retain the name for the purpose of decoying Baptists. Let them—let all—be on their guard.

2. *Propheying smooth things.* This the ungodly Israelites and Jews wished the prophets to do: and they who did so were thereby shewn to be false prophets. (1 Kings xxii. 6—14, 23. Isa. xxx. 10. Jer. v. 31: xiv. 13, 14.) Mr. B. though evidently reluctant to differ from the Universalists, (p. 21, 22,) sees insurmountable obstacles to the reception of their sentiment that all men will be finally happy; but agrees with them in denying that there is any hell,

place or state of future misery; and maintains that there is no conscious existence of any persons, and consequently that there can be no suffering between death and the resurrection, and that the wicked will then be literally burnt up, and so cease to exist. Carnal men, who have no relish for the pure joys of heaven, but ardently desire to enjoy the pleasures of sin, if they cannot find repose in the belief of Universalism, will be naturally disposed to embrace this system with delight, as being adapted to afford them relief from the disquieting apprehensions of the future dreadful consequences of continued impiety and rejection of Christ. As Mr. B. denies that the preaching of terror ever does any good, it is not to be expected that in his public discourses, any more than in his pamphlet, he dwells on the *burning up* of the impenitent; and this part of the system seems likely to be soon abandoned. Indeed, since the way of error, like that of sin, is downhill, and men do not like the idea of even short suffering, it is not strange that increasing numbers of Annihilationists are said to be now rejecting this sentiment, and so denying the resurrection of the wicked dead. As this doctrine is taught in the sacred Scriptures as plainly as any truth revealed in them, it may be reasonably anticipated that such persons will ere long take the next step, and, saying with the unbelievers in Isaiah's time, (xxii. 13.) "Let us eat and drink; for to-morrow we shall die," reject the Volume of inspiration altogether.

3. *Palpable inconsistencies.* Mr. B. alleges, (p. 25,) that if sinners are ex-

posed to endless woe, Christ cannot save any of them, "as he did not suffer endless woe." This fallacious mode of reasoning, ignoring the infinite value of the atonement made by the Son of God, and the efficacy of His precious blood, is obviously destructive of his own scheme. If Christ in order to save sinners, must have suffered precisely that to which they were exposed, then it follows with absolute certainty, that, according to Mr. B.'s view, He can not save any of them, as He was not *burnt up and annihilated*.

It is obvious that if any being were annihilated, though another might be made like it, that same being would never exist again. But our author adduces numerous words, phrases, and texts, (p. 10-20,) to prove, that the wicked are annihilated at the dissolution of the body, and says, (p. 20.) "The final doom of the wicked is death"; and yet he maintains that these same persons will be burnt up, and so annihilated, at the day of judgment. Are not these views grossly inconsistent? These specimens, out of many that might be given, may suffice.

4. *The founding of a theory on obscure texts.* Obviously Mr. B.'s arguments to prove 'the unconscious state of the dead,' and to sustain his system, are principally drawn from the Old Testament; which undeniably is, in general, much more obscure with reference to the future state of man than the New. (2 Cor. iii. 7-14.) If he will join with infidels in asking us, Why was not all that concerns mankind made perfectly plain at the earlier period? he may be referred to Job xl. 2. "Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it." He surely can not pretend that the burning up of the wicked at the day of judgment was made known to Adam, or was

revealed for thousands of years after the fall.

One of the passages on which Mr. B. like his brethren in general, specially relies, is Malachi iv. 1. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." This strongly figurative language, indicating wretchedness by the symbol of being burned up, is eagerly seized by Annihilationists; and it may seem at first sight to give some countenance to their scheme. But a careful examination of the passage, compared with the remainder of the Chapter, may shew the attentive reader, that it relates, not to the day of judgment, of which there is no mention, nor any reference to the resurrection of the dead, but to the utter overthrow and wretchedness of the unbelieving Jewish people, foretold also by Christ, and recorded by Josephus. So the overthrow and desolation by the Ammonites is expressed by the emblem of "destroying his fruit from above, and his roots from beneath." (Amos ii. 9.) The prophet proceeds to speak of the favorable state of those who would "fear the LORD's name," to whom "the Sun of righteousness would arise with healing in his wings; and they should go forth and grow up as calves of the stall." This language is by no means adapted to the state of the pious in heaven after the resurrection; but suits their condition while here in time. That Mal. iv. 1, is to be understood figuratively, is evident also from verse 3rd, in which it is said to the pious, "The wicked . . . shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts." Indeed Mr. B. himself says, (p. 75, 76.) "It is yet a matter of doubt with me, whether liter-

al fire is ever intended as the *instrument* to destroy the wicked. In telling of judgments on the 'beast and false prophet alone, *fire* and *burn* are used eight times where literal fire is not meant; and in over 100 texts they are thus used." If, then, these terms are used as emblems of *wrath* and *suffering*, or "fiery indignation," as Mr. B. says, "surely his scheme of the literal burning up of sinners at the judgment day, and their annihilation thereby, founded principally on the text in Malachi, and such expressions as the burning of chaff, tares, &c., ought, by his own shewing, to be abandoned.

Acts iii. 21. "Whom the heaven must receive until the times of institution of all things," is cited, (p. 21.) as proof of annihilation. Our Lord said of John the Baptist, "Elias verily cometh . . . and restoreth all things." But how did he "restore all things?" Obviously by the fulfilment of all that was written of him. (Mark ix. 12, 13.) In accordance with this, the closing part of the verse shews, that the term rendered "restitution," derived from the same root, does in reality denote the accomplishment, or *fulfilment* "of all things which God had spoken by the mouth of all his holy prophets since the world began." Certainly it gives no countenance to the doctrine of annihilation.

Our author adduces Col. i. 19, 20, which speaks of God as "reconciling all things unto him-self, whether they be things in earth or things in heaven"; and Eph. i. 10, "That in the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth." But these texts, with that in Acts, afford a much more plausible argument in favor of Universalism; for assuredly *restitution* and *reconciliation* are exceedingly different from *annihilation*. But they furnish no real argument in support of

either of these discordant schemes. The Apostle was treating of believers who had gone to heaven, of such as were then on earth, and those who would subsequently believe. (Col. i. 18-28. Eph. i. 4-14. Jno. xvii. 20-24.) To these he evidently referred in like manner when, speaking of Christ, he said, (Eph. iii. 15,) "Of whom the whole family in heaven and earth is named." This error of applying to the wicked those portions of Scripture which relate only to the pious, is quite common, and exceedingly dangerous. It should be carefully avoided.

Because Solomon acknowledges that he had been tempted to think, (See Eccles. ii. 1-3, and Ps. lxxiii.) from external appearances, that "a man hath no pre-eminence above a beast," Mr. B. alleges this as proof, (p. 11.) that it is really so. But Solomon presently adds "Who knoweth" [duly considers the difference between] "the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." (Eccles. iii. 18-21.) In chap. xii. 7, he says of man at death, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Compare Acts vii. 59.) Is this any where in Scripture said of beasts?

5. *Attempts to evade the obvious meaning of plain texts.* It is an unexceptionable rule in exegesis, that plain texts should guide us in the interpretation of such as are obscure. The reversing, therefore, of this course is an evident indication of error.

Our Lord Jesus Christ—"the faithful and true Witness"—has unquestionably revealed the future states of men with peculiar plainness. The people to whom He spake were in general either Pharisees or Saducees. Josephus says, "The Saducees take away the belief of the immortal duration of the soul, and of the punishments

and rewards in Hades; maintaining that the souls die with the bodies." He adds, "Their doctrine is received by but a few." He also says, "The Pharisees have the multitude on their side"; and remarks, "They hold that souls have an immortal vigor in them;" and that the wicked are to be detained in an everlasting prison." (Ant. B. xiii. C. v. 6. Wars B. ii. C. viii. 14. B. xviii. C. v. 6.) Mr. Walter Bal four, a shrewd and talented advocate of Universalism, admits that "Christ and his Apostles never expressly contradicted this false notion"—as he calls it—"common to both Jews and Gentiles." As our Lord knew that all His hearers who believed in a future state of existence, believed also in the everlasting misery of the wicked, is it not utterly unaccountable that, while He exposed the errors of the Pharisees on various points, He never once intimated that this doctrine, which Mr. B. affirms (p. 111,) "Is the greatest slander against the Almighty that could be invented," was not strictly true? On the contrary He continually used language adapted to confirm it. On this point the citation of a few texts may suffice.

"Many . . . shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Mat. viii. 11, 12.) Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." (Matt. x. 28.) Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear him which after He hath killed, hath power to cast into hell." (Luke xii. 4, 5.) (Persecutors that could kill the body, could easily cast it into the valley of Hinnom.) "Then shall He say to them on His

left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment: but the righteous into life eternal." (Matth. xxv. 41, 46.) "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark iii. 29.) "If thy hand offend thee [cause thee to offend] cut it off: it is better for thee to enter halt into life, than having two hands to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." (Mark ix. 43-48. Matth. xxiii. 33. Jno. v. 28, 29. viii. 21, 24.)

It surely can not be reasonably imagined, that those who heard these and similar solemn and alarming declarations uttered by Christ—in compassion warning them to "flee from the wrath to come"—would understand them otherwise than as teaching, that man has a soul, or spirit, which does not die with the body; and that there is a place, or state, in which impenitent and unbelieving sinners will suffer "everlasting punishment." It is worthy of serious consideration, also, that these sentiments have been invariably held, (with the exception of some few individuals) by all professedly Christian bodies, as the Roman Catholic and Greek Churches, and the different denominations of Protestants, how much soever they have been divided on numerous other points; till recently some persons have attempted a denial of them. The general reception of a sentiment directly opposed to the natural wishes of mankind can be accounted for only on the ground of its truth; but the rejection of it by some naturally flows from aversion to it.

But how does Mr. B. strive to evade the plain meaning of the passages now quoted, and others of similar import? He alleges, (p. 48,) that "Gehenna" the

word rendered "hell" in the text cited above—"ought never to be translated, any more than Babylon," &c. This way of objecting to the translating of words is a measure often employed to conceal the truth. Thus a Mr. Millard, opposing the doctrine of Christ's deity, maintained that where we read, (Isa. ix. 6.) "He shall be called . . . The Mighty God," the Hebrew ought not to be translated; but it should be read, "He shall be called . . . *Elgibbor*. So likewise Abner Kneeland, when professedly making a translation of the New Testament, while he was a Universalist, to evade Christ's plain declaration of the *everlasting punishment* of the finally impenitent, would have the word *aiônios* untranslated, and so gives us Matt. xxv. 46. "These shall go away into *aiônion* punishment: but the righteous into *aiônion* life." The word *gehenna* occurs in the following texts, Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5, and James iii. 6. Let the reader try substituting the name of a place, as Babylon, irrespective of punishment, or suffering, in these texts, and see if it will make any consistent sense. As the word *paradise* used in the New Testament to denote *heaven*, is taken from the delightful garden of Eden, (see Gen. ii. 8, 10 in Greek, and Luke xxiii. 43. 2 Cor. xii. 2, 4. Rev. ii. 7.) So the word *gehenna*, denoting *hell*, the abode of the miserable, may be naturally derived from words signifying 'the valley of Hinnom', which was a place of filth and wretchedness. The eminently learned and judicious Professor Stuart, of Andover, says, "That the word *gehenna* was *common* among the Jews is evinced by its frequency in the oldest Rabbinical writings. It was employed by them, as all confess, in order to designate *hell*, the *infernal region*, the *world of woe*. In no other sense can it be made out that it was employed in

the New Testament." I may add, unquestionably it was used by the Lord Jesus in the sense in which it was understood and used by the Jews.

Mr. B. says, ("Bible Meaning," &c. p. 14, 15,) "The 'everlasting punishment' told in Matt. xxv. 46, we believe will be endless; but," he adds, "Paul in 2 Thes. i. 9. calls it 'everlasting destruction.'" The language of Paul, however, who speaks of being "punished," is evidently to be understood in accordance with that of Christ. The annihilation of the ungodly would not be punishment, but exemption from it. Moreover, the Apostle never used such an incongruous phrase as 'everlasting annihilation'—*everlasting nothingness!* Mr. B. labors also to evade the obvious import of the plain language of Christ, by referring to two Greek Lexicons in which it is suggested, that the primary meaning of the verb *kolazo*, whence *kolasis*, in Matthew rendered "punishment," is derived, is to *cut off*; and asks, "Who can prove that Christ did not use this word in its primary sense of cutting off?" Our author ought to know, that it is not incumbent on any one to *prove a negative*; but he is bound to prove, that Christ did use the word in this sense, and so state that impenitent sinners will "go away into *everlasting cutting off!*" He should know, also, that, not the etymology, but the common use of a word (*usus loquendi*) is the proper mode by which its meaning is to be ascertained. The verb *kolazo* is used in the New Testament in the sense of *punishing* only, (Acts iv. 21; 1 Peter ii. 9.) and the noun *kolasis* in that of *punishment* or *torture*, (Matt. xxv. 46; 1 Jno. iv. 18.)

How does Mr. B. attempt to evade the evident meaning of the statement of our Lord respecting the rich man and Lazarus? (Luke xvi. 19-31.) He alleges, (p. 49, 61,) that it is a parable. But it unquestionably has a meaning;

and that must be consonant with the plain instructions given by Christ elsewhere. It obviously presents a contrast between two characters; the one living in luxury and worldly pleasure, regardless of God and His needy and afflicted people, and the other a pious sufferer; but after their deaths the scene is reversed. The godly man is comforted, while the impious is tormented. This view is corroborated by the proposal to send one "from the dead," ver. 30. It exactly accords with the tenor of Scripture. (See Ps. xvii. 9-15. xxxiv. 19, 21. lxxiii. 2-18, 24. Zeph. iii. 12. Matth. xxv. 41, 43. Luke vi. 20-25. James v. 1-11. Rev. vii. 14-17.) Mr. B. says, "The rich man denotes the Jewish nation. . . the poor man. . . the Gentiles," &c. Here, then, we have the strange anomaly of unbelieving Jews, who are almost frantic if any of their brethren embrace the gospel, praying that the gospel may be sent to their unbelieving brethren! And is there, indeed, "a great gulf fixed" between Christians of other nations and the Jews, which none of the Jews can ever pass over to come to the Christians? (Eph. ii. 13-18.)

Surely the putting of such glaringly inconsistent constructions on the plain language of inspiration clearly demonstrates, that the system which demands it must be erroneous.

6. *Gross misapplications of terms and texts.* Numbers of these have been already presented; and my limits will not permit me to notice many more under this head. There are frequent instances in languages generally in which the same word occurs in different senses. The particular meaning in each case can usually be ascertained from the nature of the subject, the context, the scope of the writer, &c. The sincere inquirer after truth carefully observes these distinctions. But Mr. B. (p. 11.) regardless of them, undertakes to fur-

nish direct proof of the mortality of the human *soul* from Ezekiel xviii. 20. "The soul that sinneth, it shall die." It is well known, however, to all acquainted with the languages, that the Hebrew *nephesh*, as also the Greek *psuche*, frequently rendered "soul," denotes likewise the *life*, and sometimes the *person*. (Gen. xii. 5.) We often use the word 'soul' in this sense. That it is so used in Ezek. xviii. 20, is manifest; for the prophet was stating that each person is answerable only for his own sins, and so he says, "The soul [person] that sinneth shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

Though the words noticed are employed in other senses, it does by no means thence follow, that they do not, both in the Old Testament and in the New, denote the rational and undying principle in man. (See Gen. xxxv. 18. xlix. 6. 1 Kings xvii. 21. Ps. xxiii. 3. xlii. 11. ciii. 1. Matth. x. 28. xi. 29. Heb. xiii. 17. 1 Peter ii. 14, 25. John iii. 2.)

Our author—or rather Mr. Grew, to whom, as well as others, he is largely indebted for his criticisms—blames the Translators for rendering the word *psuche* both "life" and "soul" in Mar. viii. 35-37; but they did right. The word *pneuma* is translated "wind" and "Spirit" in one verse, (John iii. 8.) with undeniable correctness. In the passage cited from Mark Jesus was contrasting temporal life with eternal life, which is the salvation of the soul. (Heb. x. 39.) He required His professed disciples, should occasion render it needful, to lose the former 'for His sake and the gospel's, in order to secure the latter. When, therefore, the word referred to this, it was evidently proper to render it "soul." So our Lord said, (Jno. xii. 25.) "He that loveth his life shall lose it; and he that

hateth his life in this world, shall keep it unto life eternal." (See also Matth. x. 28, 32, 33, 39. Luke ix. 23-26.)

To prove that all the dead are wholly unconscious, and consequently that the souls or spirits of none have entered a state of happiness, Mr. B. quotes, as positive proof, Acts ii. 34, "David is not ascended into the heavens." But the candid and attentive reader will see, on examination, that the Apostle was speaking with reference to the body. He was shewing that David spake not of himself, but of Christ, when he said, "Neither wilt thou suffer thy Holy One to see corruption." When it is said of David, that "he was laid unto his fathers, and saw corruption," obviously the statement refers, not to his soul or spirit, but to his body. (Acts ii. 25-31. xiii. 35, 36.) So when it is said, "There is no knowledge nor wisdom in the grave," and that "the dead know not any thing," the language may be naturally understood in the same way.

That there is conscious existence between death and the resurrection, is a truth which may be proved from the sacred Scriptures beyond all reasonable controversy.

In accordance with the account of man's creation, the prophet Zechariah speaks of it as one of the most eminent of JEHOVAH's works, that He "formeth spirit of man within him." It is manifestly in palpable contradiction to both Scripture and reason to imagine that this, "spirit," which certainly is not made of dust, will turn to dust with the body. (Gen. i. 26-28. ii. 7. Zech. xii. 1. Prov. xx. 27. 1 Cor. ii. 11. Eccles. xii. 7. Matth. x. 28.)

The fact that Enoch and Elijah were translated to heaven, furnishes presumptive proof that the "spirits of just men made perfect" have likewise been received into that happy state. This receives strong confirmation from the

express statement, that Moses, whose death is recorded, accompanied Elijah on a visit to Jesus while on earth. (Deut. xxxiv. 5. Matth. xvii. 3.) Our Lord, refuting the errors of the skeptical Sadducees, and referring plainly to their denial of the existence of the spirits of the dead, and the resurrection of their bodies, remarked in effect, that what they denied "even Moses showed at the bush, when he calleth the Lord the God of Abraham, and of Isaac, and of Jacob," adding, "for He is not a God of the dead, but of the living; for all live to Him." (Luke xx. 37, 38.) We are informed of the Sadducees, "They say that there is no resurrection, neither angel nor spirit." As the denial of the existence of angels and spirits of deceased persons was the same doctrine, namely, *Materialism*, Luke says, of their existence and the resurrection. "But the Pharisees confess both;" which is equivalent to saying, "both are true." (Acts xxiii. 8.) When the Saviour said to the penitent malefactor, "To day shalt thou be with me in paradise," he could mean nothing else but that his soul or spirit would shortly be there. (Luke xxiii. 43.) The futile attempts made to evade this decisive proof, by putting a manifestly forced and unreasonable construction on Christ's words, evince the erroneousness of the view which requires the adoption of such measures for its support. When Stephen was dying, he committed his departing spirit to Christ, saying, "Lord Jesus, receive my spirit." (Acts vii. 59.)

Paul speaks of "the spirits of just men made perfect in connection with 'angels.'" (Heb. xii. 22, 23.) In accordance with Christ's account of the rich man and Lazarus, (Luke xvi. 19-31,) Peter tells us of the antediluvians, "which sometime were disobedient," to whom by the spirit, Christ "went and preached"—evidently by the labors of

"Noah, a preacher of righteousness"—that they were, when this Apostle wrote, "spirits in prison." (1 Pet. iii. 19, 20. ii. 5. Eph. ii. 17.) He spoke of his own body as a tabernacle, or covering, which he [his spirit] was about shortly to put off. (2 Pet. i. 13, 14.) Paul also says, that "to die is gain," and expresses "a desire to depart, and be with Christ, which is far better," namely, than "to abide in the flesh." He also speaks of himself and his brethren as "willing to be absent from the body, and to be present with the Lord." (Phil. i. 21-23. 2 Cor. v. 6, 8. Rom. xiv. 9. 1 Thes. v. 10.)

I submit to the serious consideration of unprejudiced and sincere inquirers after truth, whether the plain proofs now adduced do not decisively shew that the part of Mr. B.'s scheme in which he maintains the unconscious state of the souls or spirits of the deceased is unscriptural. If so, surely his whole scheme may be justly regarded as directly opposed to the teachings of inspiration. By some, however, it may be deemed desirable that a few more of his numerous gross misapplications of terms and texts should be noticed.

1. Tim. vi. 16, where it is said of Deity, "Who only hath immortality," is cited, (p. 10.) as proving to a certainty that the souls or spirits of unregenerate persons are mortal, and die with their bodies. But if it prove this, it must likewise prove that the holy angels are mortal. While upright men, deriving their goodness from God, are frequently called "good," our Lord says, "None is good save One, that is God." (Matth. xix. 17.) These texts are obviously to be understood in the same way, as denoting that God alone possesses immortality and goodness in His own nature, and independently. But assuredly He can, and He does, impart them to other beings, as angels and men. Our author frequently refers to Rom.

ii. 7, where, according to the common version—good, but not infallible—persons are spoken of as "seeking for immortality," to prove that the souls or spirits of men are mortal. But he ought to know, that the word (*aphtharsia*) here rendered "immortality," properly denotes "incorruption," as it is translated in several passages in which it is distinguished from immortality; (see 1 Cor. xv. 42, 50, 53, 54.) and so it is correctly translated by Dean Alford in Rom. ii. 7 and 2 Tim. i. 10.

As the finally impenitent are not said in Scripture to have life in the future state, or "eternal life," Mr. B. infers that they will not exist. But this is a palpable error. As *life* is generally considered desirable, and *death* dreadful, these terms are often used, the former to denote *happiness* and the latter *misery*. So Moses says, "I have set before you this day life and death," adding the definition, "blessing and cursing" (Deut. xxx. 19.) So likewise Solomon says, "In the way of righteousness is life," or happiness, "and in the pathway thereof is no death," or misery. (Prov. xii. 22.) In like manner our Lord tells us. "A man's life"—evidently his happiness or enjoyment—"consisteth not in the abundance of the things which he possesseth. (Luke xii. 15. Rom viii. 6. 1 Thes. iii. 8.) Pharaoh said respecting the *plague* of locusts, "Entreat the Lord that he may take away from me this death only." (Exod. x. 17) With us it is a common saying of persons in uncomfortable circumstances, "They do not *live*; they only *stay*." So Dr. Watts says:—

"And if at eighty we arrive,

"We rather sigh and *grieve* than *live*."

In accordance with the view now presented, it may be readily perceived, that when it is said of the unbeliever, "he shall not see life," (John iii. 36,) it does not mean that he will cease to

exist, but that he will not enjoy a future state of happiness; for it is added, "The wrath of God abideth on him." (See Matth. iii. 7. 1 Thes. i. 10. Jude 13.)

Among numerous equally fallacious arguments adduced to prove the annihilation of the wicked at death, the statement of David respecting a prosperous sinner (Ps. xxxvii, 36.) "He was not," is urged as decisive. But precisely the same thing is said of Enoch. Was he annihilated? (Gen. v. 24. Heb. xi. 5. Ps. xxxix. 13. The mention of the "end of the wicked" is also alleged as proof; but we read likewise of the "end" of "the perfect man." (Ps. xxxvii. 37. Numb. xxiii. 10.) Being "consumed" is represented as necessarily meaning annihilated; but undeniably persons in existence are said to be "consumed." (Ps xxxix. 10. xc. 7. cxix. 139.) Indeed, the Lord Jesus him-self is said to have been "eaten up;" but I trust it will not be maintained that He was annihilated. (Ps. lxxix. 9. Jno. ii. 17.)

But, not to notice many imaginary proofs, the application of the term "destruction" to the wicked, is confidently urged as settling the question. This word, however, is obviously used to denote 'reducing to a miserable condition.' So Solomon says, "The destruction of the poor is their poverty." (Prov. x. 15.) Pharaoh's servants said to him, "Knowest thou not yet that Egypt"—which still exists—"is destroyed?" (Ex. x. 7. Gen. xli. 36.) So God said to Satan, who had not requested Him to annihilate Job, "Thou movedst me to destroy him." (Job i. 11. ii. 3.) Deity is represented as destroying them which destroy the earth." (Rev. xi. 18.) But they had neither annihilated the substance of the earth, nor the inhabitants of it. The devils, who undoubtedly would be glad to be reduced to non-existence,

said to Jesus, "Let us alone . . . art thou come to de-roy us?" In a similar case they said, "Art thou come to torment us before the time?" Here *destroy* and *TORMENT* are manifestly used as synonymous terms. Mark i. 24. Matth. viii. 29.

And yet in the face of all this, Mr. B. attempts to maintain—adducing as his principal proof text, Heb. ii. 14.—that the devil and his angels will be annihilated. Another class of opposers of orthodoxy hold, that these apostate beings will be restored to a state of favor with God, and endless happiness; and a third absolutely deny their existence. Surely these three conflicting views cannot all be in accordance with the teaching of the inspired Scriptures; but it may be difficult to decide which is the most palpably in opposition to it. (See 2 Peter ii. 4. Matth. xxv. 41. Rev. xx. 10.)

Assuredly such gross perversions of the word of the living God, and such manifest contradictions of its plain import, are distinct *marks of error*.

7. *Groundless complaints of persecution.* As our Lord predicted that His true disciples would suffer persecution, errorists, in order to gain sympathy and adherents, often utter or publish grievous complaints against others for persecuting them. Mr. B. does this repeatedly. But how are he and those of his belief persecuted? I am not aware that any of them have suffered either pains or penalties for holding or promulgating their views. They may think that orthodox believers do not accommodate them with facilities for disseminating their sentiments as much as they could desire. But if a husbandman were satisfied that he was sowing good seed, is it to be imagined that he would be disposed to afford accommodation to any whom he regarded as attempting to sow tares in his field? If he were not *asleep*, doubtless

he would endeavor to prevent the mischief. We are directed to "contend earnestly for the faith once delivered to the saints." (Jude 4. Titus i. 9, 13.) If it be alleged that some have used too much severity, I reply, that I have never seen in their writings a tithe of the ridicule, bitterness, charges of dishonesty, &c., found in Mr. B.'s pamphlet. (See p. 50-55.) He says, "The whole learned Christian ministry have sinned in permitting and aiding in the change of the English word *hell* from its original meaning," and he charges them with "handling the word of God deceitfully." He adds, "I have been kept in darkness and gloom for forty years;" and (p. 88.) "I have often been imposed upon by them." He who it is thus evident is *not* a learned man, represents those excellent men, whose labors have been of incalculable service, as far inferior to, and much worse than the skeptical *materialists* and self-styled *rationalists* in Germany, the Roman Catholics, whom he grossly misrepresents, (p. 108,) as maintaining that, "their popes and priests can pray all out of hell;" and the Universalists in America, who, as he says, (p. 107.) "reject the doctrine of the vicarious sufferings of Christ, or his dying for our sins."

How, then, can one who so virulently opposes others, complain of mild refutations of his views, as if that were *persecution*?

8. *Appeals to carnal reason and human passions.* Surely Mr. B. can have no need to appeal to these, if, as he maintains, the Bible, from beginning to end, is full of plain proofs of the annihilation of the wicked. If this be so, is it not utterly unaccountable that men of thorough erudition, eminent piety, and large benevolence, who have carefully searched the Scriptures with ardent desire to find some solid ground on which they might rest the hope, that

the misery of those who die in their sins will terminate, have been unable to discover it? For instance, Mr. Watts, from whom, as in other cases, a garbled quotation is given, (p. 114,) does indeed express such a desire; but he proceeds to state, that he could find no foundation for such an idea in Scripture.

By *carnal* and *fallacious reasoning* it is inferred, that because Paul in his writings, — principally addressed to Christians, — does not expressly mention *hell*, he did not believe there was such a place. But because neither he, nor any of the inspired writers, expressly mention *God's Providence*, is it to be inferred, that they did not believe in it? As in the case of 'Providence,' Paul's language evidently contains numerous plain references to "the wrath to come," the future woe that awaits the impenitent, for whom he "had great heaviness and continual sorrow in his heart;" so that he "ceased not to warn every one night and day with tears." (Rom. ix. 2. Acts xx. 31. xiii. 41. xxiv. 25. Rom. i. 18. ii. 5, 8, 9, 12. iii. 5. ix. 22. 1 Cor. xvi. 22. 2 Cor. v. 10, 11. 1 Thes. i. 10. 2 Thes. i. 6-9. Heb. x. 28-31.) In the text last cited Paul tells us plainly, that those who condemn Christ, and "do despite to the Spirit of grace," are worthy of "much sorer punishment" than "death without mercy."

Mr. B. seems to reason that Adam could have understood by the threatening, "In the day that thou eatest thereof thou shalt surely die," no more than literal or corporeal death; and consequently that no more could be inflicted on him, or his descendants, how wicked soever they might be. How, then, can he, upon his own principles, justify the Divine conduct with reference to the sufferings — almost innumerable — to which Adam's posterity are subjected in the present life, and, as he maintains, the burning up of the reanimated bodies

of the wicked dead. Were these specified in the threatenings? Adam, however, evidently did know, that by his transgression he would forfeit the Divine favor, and expose himself and his ungodly offspring to "the wrath of God." In his case literal death was deferred for hundreds of years; but "in the day" of his sinning his soul or spirit began to suffer by alienation from God, death to happiness, by shame, guilt, and fear. (Gen. ii. 17. iii. 6-19.)

The *carnal reasoning* that the duration of punishment must accord with the length of time spent in sinning, is refuted by the case of Adam. It is well known, also, that a crime committed in a moment may consign the culprit to solitary confinement for life, if it be fifty or sixty years; or, as a natural consequence, it may produce distress by disease as long as the body is capable of suffering.

Attempts to call Jehovah to account for His conduct, and to decide what He ought to do, as also appeals to the corrupt passions of erring and sinful men as to the desert of sin, are manifestly inconsistent, and indicate that the cause which requires such support must be that of error. (See Rom. ix. 20. xi. 33-36.)

"The judgment of God is according to truth;" but we are not capable of determining what is the just demerit of a life of persistent rebellion against God, and wilful rejection of the salvation proffered through the atoning sacrifice of the adorable Redeemer. There will be degrees of suffering endured by the impenitent. (Matth. xi. 20-24. 2 Cor. v. 10. Rev. xx. 12.) Mr. Storrs, to obviate an objection, imagines—without a shadow of proof—that persons peculiarly wicked will be longer than others in burning up; and says truly, he 'does not know how long.' Here it may be remarked, that literal fire, which does

not, in strictness of speech, annihilate, may burn up combustible bodies; but Mr. B. and I, with most others, agree that where the term *fire* is used with reference to the punishment of the wicked, it is used symbolically. Hence his whole scheme of annihilation by fire, by his own shewing, falls to the ground.

It would seem to us reasonable to expect, that a Being of infinite wisdom, goodness, and power, would never suffer either moral or natural evil to exist. But both have existed for thousands of years. How, then, can we determine, by our feeble reason, that they will ever wholly cease to exist?

It is my earnest desire that every human being should be holy and happy in time and in eternity. But I know they are not all so here, and I can find no proof in Scripture that they will be so hereafter; nor yet that impenitent sinners will ever cease to exist. (Matth. xiii. 41, 42. Mark ix. 43, 48. Rev. xxi. 3, 4, 8. xxii. 11, 14, 15.)

Sincere desire for the everlasting welfare of my fellow men has induced me, in compliance with urgent request, to notice briefly some of the *Marks of Error* in a work regarded as one of the ablest in support of the *Annihilation of the Wicked*; as it appears to me adapted to encourage the ungodly to hope, that nothing more than non-existence will result from a life of pleasurable sin, bold rebellion against God, continued injury to mankind, and persistent rejection of the Lord Jesus, who laid down His life to save the guilty.

May "the terror of the Lord" and the "love of Christ" constrain each of my readers to embrace and follow the gracious Redeemer, in the only way that leads to present peace, and everlasting bliss.

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